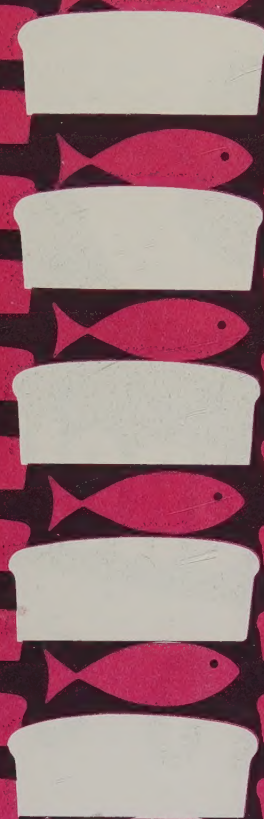


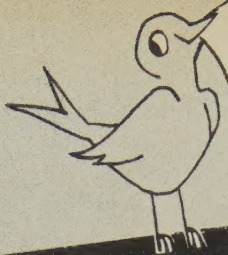
FORTH



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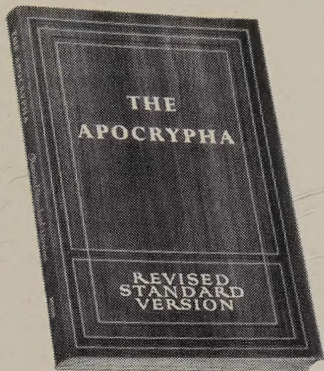


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Turning the Pages

DURING the past year or two, the pages of *FORTH* have been enriched by the reproduction of photographs entered in the Church Photo Contest of previous years. Now the third annual contest announced for October 1-31 gives photographers, amateurs and professionals alike, another opportunity to win some prizes and to have their photographs reproduced in the January issue.

The contest is open to anyone except National Council personnel and their immediate families. The prize money begins at \$100 for first place in each of the two categories: amateur and professional, second prize is \$75, and third \$50. Photos should portray some aspect of the Church's life and work and can be a human interest shot of the Church at work or at play here or overseas, in city or country, parish or mission. It can be a shot of the clergy and of men and women and boys and girls participating in one of the Church's many activities. It can be a still life shot of a church building, new or old, inside or outside. Whatever your favorite subject, send in your print before the deadline, October 31, 1957. Your rector will be happy to give you an official entry blank.

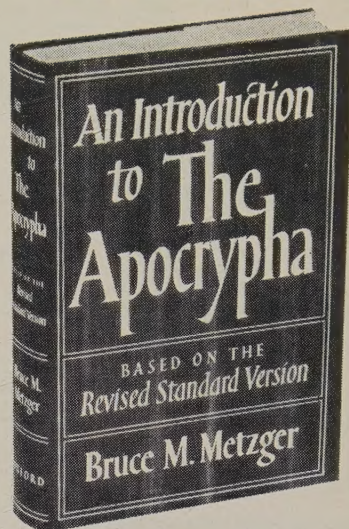
Sewanee Welcomes Bishops

The editor of a monthly magazine, wishing to report an event which occurs at the time of its deadline, is frequently burdened with a deep sense of frustration. That is the situation in which this editor finds himself this month with the annual meeting of the House of Bishops, convening September 14-18 in Sewanee, Tenn., as this issue goes to press.

A major item on the agenda of this meeting of the House is the election of three missionary bishops: A bishop for the newly created Missionary District of Central America, a bishop to succeed the Rt. Rev. Efrain Salinas y Velasco as Bishop of Mexico when he retires in January, 1958, and a bishop to succeed the Rt. Rev. Norman S. Binsted as Bishop of the Philippines.

During their Monday, September 16 sessions, the bishops heard two
continued on page 2

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Turning the Pages

continued from page 1

notable addresses: one by the Rev. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, and the other by the Rev. William G. Pollard, Executive Director of the Institute for Nuclear Studies, Oakridge, Tennessee, in connection with the report by the Commission on Peaceful Uses of Atomic Energy. Other subjects on which the bishops received reports included Holy Matrimony, Church Architecture and Allied Arts, and American Churches in Europe. As is customary, the closing session of the House on Wednesday, September 18, was marked by the reading of a Pastoral Letter on the state of the Church.

The University of the South where this meeting of the House was held is this year celebrating the one hundredth anniversary of its founding. As a part of the anniversary observance, a special convocation was held Sunday afternoon, September 15, in All Saints Chapel, at which an honorary degree was awarded to the Presiding Bishop. The Chancellor of the University, the Rt. Rev. Thomas N. Caruthers, Bishop of South Carolina, was the host of the meeting and the Vice Chancellor of the University, Edward McCrady, told the story of the University of the South at a dinner meeting in Gailor Hall on Saturday, September 14. A full report will be published in our November issue.

Of Many Things

Our readers write us many interesting things. One reader attracted by the Church School Missionary Offering prize essay printed in the June issue (page 23) reminded us that Trinity Church, Gloversville, N.Y., celebrated its one hundredth anniversary in October, 1952. More recently, the present rector, the Rev. Harold T. Kaulfuss, celebrated the thirty-fifth anniversary of his ordination to the priesthood. His parish today has some six hundred communicants.

Other readers have asked us about the photograph on the cover of the July-August issue. This picture, which we used to illustrate the popular vacation church school movement

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FORTH

VOL. 122 NO. 9

OCTOBER 1957

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ASSISTANT EDITOR
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EDITORIAL ASSOCIATES
Claire B. Linzel
Julia R. Piggin

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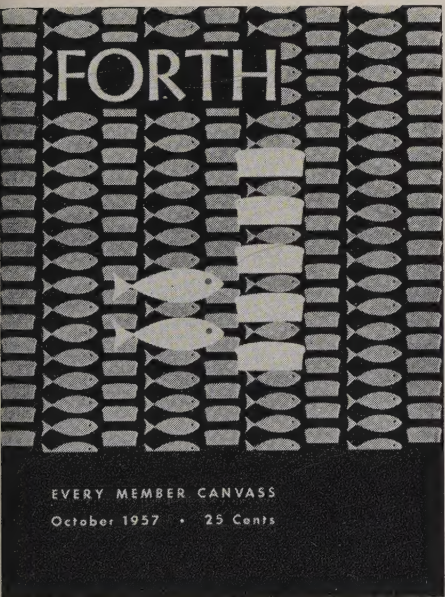
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THE COVER. The 1957 Every Member Canvass Poster carries five loaves and two fishes as a remembrance that gifts to God go farther. In this Canvass issue *Forth* presents two articles on stewardship (pages 6 and 8) and a picture section on the distribution of gifts to God through His Church (page 14).

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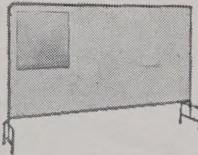
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Michigan Promotion chairman Will H. Connelly

CHURCHMEN IN THE NEWS

Grist for the Connelly Mill

WHEN your shoes are size thirteen, it can affect your religion in unexpected ways. For example, Will H. Connelly goes to eight o'clock service at Christ Church, Cranbrook, Mich. Reason: His feet won't fit under the seats of the main church where the 9:30 and 11:15 services are held. But even if there weren't physical evidence, Michigan Episcopalians would think of Mr. Connelly as a man whose shoes would be hard to fill.

As chairman of the diocesan Department of Promotion—about to be re-named Department of Communications—he heads an organization that reaches an annual audience of one hundred and five million, in and out of the diocese. There is nothing hinterlandish or one horse about this church operation—what it does ranks with and sometimes surpasses Madison Avenue's best. Customers for its publications include the national or-

ganizations of the Baptist, Methodist, Presbyterian and Congregational Churches as well as the Episcopal, the National Council of Churches, the United Missionary Society and the United Stewardship Council. Mr. Connelly himself writes some, passes on all of them, which helps to account for their professional patina.

Not yet fifty, he's been a top echelon public relations man for more than a quarter of a century. At twenty-six he was already a vice president emeritus of a Chicago public relations firm, running a high powered new business of his own. World War II threw up a road-block: Mr. Connelly was pulled out of the driver's seat into the Third Air Force. His title was Chief Operations Analyst, and his job, he says, was "analyzing and cracking any problem that bothered the commanding

continued on page 5

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All four books ready Oct. 7.

Churchmen in the News

continued from page 4

general. It included studies of the causes of aircraft accidents, Air Force administration, problems of flight training, and why the grass wouldn't grow on the general's lawn."

Everything is grist to a PR man's mill, however, and after the war Mr. Connelly took over as senior writer for a firm of Detroit film producers. By 1953 he saw his way clear to re-establish the Connelly Company. "We are writers," he says, "of motion pictures and TV films for divisions of General Motors, Ford, Chrysler, and American Motors. In addition we serve about twenty other blue chip American corporations in a wide variety of industries, plus the FBI and Civil Defense."

Roughly five million "Written by Will H. Connelly's will appear on TV screens during 1957. Some of his subjects are skin diving, the Teen-age Roadeo, problems of mentally retarded children, how to drive safely at maximum speed limits, the Michigan State Police, the role of the small boat mariner in event of atomic attack.

That same credit title flips on at the end of Every Member Canvass slide film *One Halo, Size 7*, which purveys chuckle-mixed instruction to EMC volunteer workers all over the country.

The Church takes up more of Mr. Connelly's seventy-hour work week than any one of his major clients, and that counts only desk duty. He describes himself as "the unknown member" of his church in Cranbrook, for even the matutinal footroom of its chapel must be foregone on the frequent Sundays he is scheduled as

continued on page 30

Turning the Pages

continued from page 2

today, was actually taken at St. David's Church, Austin, Texas, where the vacation school was a co-operative effort on the part of several Episcopal parishes.

And a friend in Lowell, Mass., calls our attention to the fact that in the May number (page 19) we mixed our Massachusetts cities. The Girls' Friendly Society which this year celebrates its eightieth anniversary, was founded in Lowell (not Lawrence) by Elizabeth Mason Edson, daughter of the Rev. Theodore Edson, at that time rector of St. Anne's Church.

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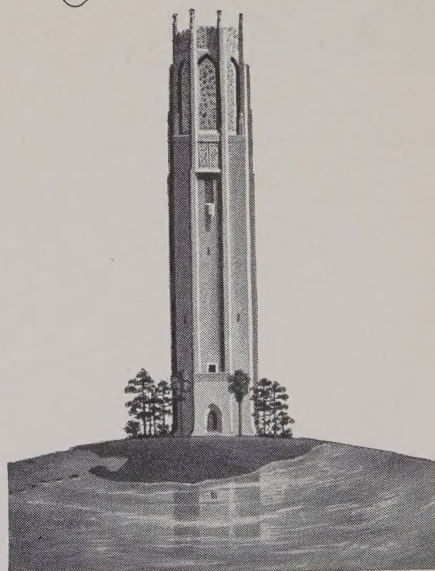
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Faithful stewards of God's bounty are God's representatives at home

PHILIP Guedalla was well along with his biography of the Duke of Wellington when he bogged down. He realized that his efforts to make the Iron Duke breathe from his manuscript were failing. There was no lack of information. The biographer had Wellington's letters and journals, all sorts of official documents, and had been able to interview people who had known the duke.

But it was not, Guedalla tells, until he found Wellington's personal checkbook that he found a valid key to the man's personality. It was then that he learned about what Wellington had cared most.

The same can be said of any man. His check stubs are the most direct, concise, and accurate characterization of him.

The way you spend your money is the way you spend your life. Every dollar that passes in and out of your bank account (and most of them seem to do so) is time and energy—your time, your energy, for some of your life has gone into the earning of it. When a dollar is spent, a part of your life, then, is also disbursed.

In the past few years two new emphases have been introduced into the age-old matter of the Christian and the use of money. The first derives from the ancient but recently rediscovered doctrine called Stewardship, which holds that everything belongs to God because He made everything, and that a man is only a steward of wealth, God's wealth.

A steward is allowed during his span on earth to handle God's property. Money is God's property. A proper steward, then, strives to handle God's money the way He wants it handled.

The second emphasis has to do with the system used to compute in dollars and cents the amount of money a steward should set apart for God's special purposes as represented by Church and charities. Various plans have been put forward under such names as Tithing, Modern Tithing, God's Share, and Proportionate Giving.

Call it God's Withholding Tax if you will. But the point survives: under any name a definite share of God's income is to be put to this special use.

The danger, whatever the name in use, is the implication that after the share has been set aside one may do as he pleases with the rest.

If we really understand the word Stewardship we know it has to do with all life; not just a part. Applied to our personal finances this means that each man is a responsible steward of one hundred per cent of the money that passes through his hands, not just some fraction of it. Every check he writes is to be in accordance with the will of God. His checkbook is God's checkbook.

This is not, of course, to say that every check a man writes must be payable to the Church or to some charity. Such a thought is patently absurd. But it does mean that all checks must be written with the same responsibility as those that go to Church or charity.



BUSINESS MEN are said to have two major worries: production and distribution. God has no production problem because that is uniquely his business. But he leaves distribution to us—and therein lie the pitfalls.

Your checkbook will show how you are handling the distribution problem for God. It will demonstrate whether you care about the things about which God cares.

Your check stubs might show notations something like this:

MAY 14 Final payment country club initiation fee plus quarterly dues, \$408. *What does this check represent? Pride of position? A paving of the way for the expenditure of too much money and time at the nineteenth*

YOU KEEP GOD'S CHECKBOOK

hole and the Saturday night dances? A concern that the family have access to wholesome companionship and healthful recreation at the pool and on the golf course?

MAY 23 Audio Shop for Hi Fi equipment, \$624. *A compelling personal interest in electronics and music? A home hobby tending to bind the family closer together? A compulsion for more volume and more speakers than Jones has?*

JUNE 2 Dr. Alexander for final payment straightening and recapping Mary Ellen's teeth, \$285. *A cosmetic expenditure? The remedying of an unsightly physical defect that has engendered serious psychological problems?*

No man can answer the questions for another. But the check writer knows. God knows.

God has placed you at the head of a family and charged you with the responsibility of using His money to nourish and care for this family. It is God's will that they be properly fed, clothed, and housed. It is His will that their health be properly looked after and that they be educated and even entertained. It is His will that there be provision for them in the event of your sudden death.

He has charged you also with responsibilities, not only to the Church and to charity, but to yourself, your employer or employees, your community and nation.

Keeping God's checkbook means that you distribute God's money, not vainly, selfishly, nor frivolously, but seriously and sensibly over these needs. The man who goes beyond the setting aside of a predetermined portion for Church and charity and makes such a prayerful distribution is a true steward of God.



THE Joe Doakes Foundation (FORTH, October, 1956, page 9) tells of the deeply satisfying time a man can have with his own foundation, a certain proportion of his income that he earmarks for church and charitable activities. In so doing he becomes the executive officer of a fund, the size is not important, who supervises the careful allocation of money. As many serious Christians have found, there is deep satisfaction in doing this.

But the sort of Stewardship discussed here is at an even deeper level. It holds that every man acts as God's executive officer in the handling of every cent. Is it not true that a man qualifies as God's steward not so much by what he does with his money as how he feels about it? Which is a round-about way of saying that his distribution of money will be a physical outcropping of his inner attitude.

A Christian feels that his skills, his talents, his very being belong to God. It should certainly follow that he would think of his money as belonging to God and that he would strive, through his prayers, to feel as God feels about its distribution. This man will never believe that some of his funds, a tithe, or any other percentage, matters and the rest does not.

The whole checkbook is God's.

The issue is not whether you want to keep God's checkbook or not. There is no decision to make. You *do* handle God's money. The only issue is whether you do it responsibly or indifferently, well or poorly, whether you disburse God's money in accordance with His will or apart from it.

Do you intend to accept the fact of God's ultimate ownership? Or will you attempt to live out your life in defiance of this truth, starting from a false premise and going on with shaky steps? This way nothing adds up right;

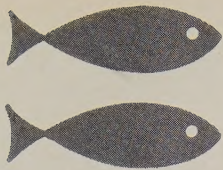
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The way you
spend your
money is
the way you
spend your
life

FORTH

OCTOBER 1957

VOL. 122 NO. 9



The Full Power of the

By John W. Reinhardt

If you were able to travel about the country and visit churches all over America you would be encouraged at the spirit of today's Episcopalians. Yet, you would soon discover one major problem confronting the Church. In many parishes and missions there are too few people doing too much . . . and too many people giving too little. Both situations tend to weaken the Church and severely limit the impact of Christianity in our time. Too many of our people are giving far too little of their time, energy, skills, and financial resources.

Glance around your own congregation and the chances are apparent that you are not yet feeling in your own church anything like the full effect of the power of your people.

Perhaps the best place to test the reality of this would be in your own life. Are you really giving back to God, through His Church as much as you know you should of your time, energy, ability, or money? Perhaps you are . . . and perhaps not!

Happily, though if you were to

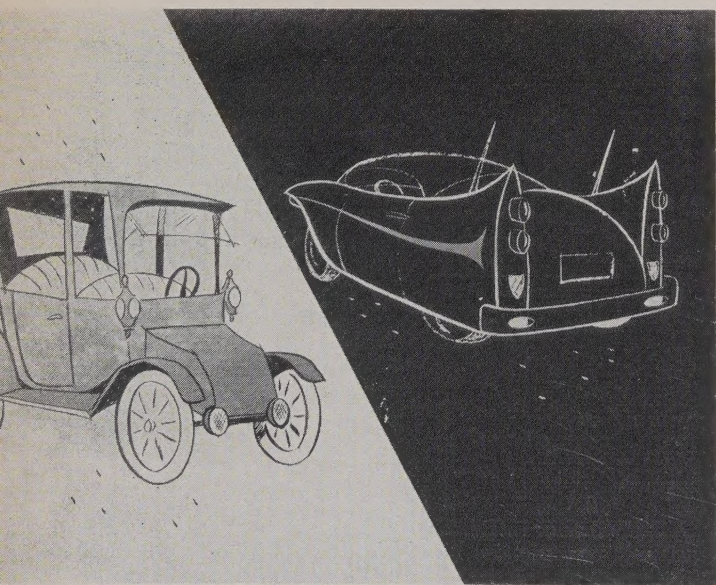
travel throughout the Church and could talk with bishops, other clergy, and lay leaders, you would see that some forward strides are being taken to overcome the problem of too few doing too much—and too many giving too little. The Church has a long, long, way to go, but it has started to move. You would find that growing numbers of people are catching a glimpse of what is meant by Christian stewardship and this is reflected in the life of the Church in major cities, suburban areas, and tiny rural communities.

Where people become aware of the meaning of their responsibilities as stewards or trustees of God's bounty the results are bound to show in the way they give of their time, talent, and wealth to the Church. Where they really become aware of the full meaning of the ancient (and so often misunderstood) word stewardship they order *all* their lives to conform to God's will. This, most certainly, affects their attitude toward His Church.

What lies behind this growing awareness on the part of church people who see themselves as God's stewards or God's trustees? Several things are contributing to this awakening. It is being preached more often. It is inherent in the basic teaching of Christian education courses. People are working it out for themselves through such experiences as Parish Life Conferences. The annual Laymen's Training Course, which is conducted in every Province by the Presiding Bishop's Committee for Laymen's Work, seeks to deepen men's spiritual lives, and basic stewardship teaching is part of the fabric of these courses. Woman's Auxiliaries all over the Church are exemplifying stewardship, although it may not be called by the name.

As a matter of fact, teaching or preaching of stewardship in its fullest sense is seldom called by name. It is impossible to categorize or to drop into a neatly tied little parcel something called *stewardship*. It is the business of us all, all the time, in all

The New Look



THERE'S a new look in the cars we drive, in the clothes we wear, in just about everything we use in our daily lives—for this is the twentieth century, the century of the "new look." Yet many of us are still living with a nineteenth century idea of the Church's role in the



world. We think, for example, that the Church's overseas work consists of putting mother hubbards on savages or introducing western culture to a people who are already happy in an older culture of their own. People who think this way often say, "I don't believe in missions." If

People

areas of our Church. Above all it is the Lord's business and we must be about it!

Closely related to this growing awareness of the full meaning of Christian stewardship are two trends the effects of which will be felt in many churches at this Every Member Canvass season.

The first is the growing trend to measure the money part of giving by the old, old standard of tithing. Called by different names in different dioceses or congregations, it is the principle which is important and which is growing in acceptance as a standard for giving. Some call it tithing, some have devised the modern tithe, others call it God's share, still others refer to the standard as proportionate giving. In principle all are talking about the same thing. All are asking people to measure their giving in relation to how much they have been given in trust from God.

In some dioceses leadership in making this a standard for giving has come from the bishop and executives of the diocese. In such areas it is definite diocesan policy to have tithing or some form of proportionate

giving accepted by parishes and missions and all the people who go to make up their membership. In other instances clergy and lay leaders in parishes and missions within the diocese have made this their standard for giving, while waiting for some positive action on the part of diocesan leaders. Naturally, wherever tithing or proportionate giving has become the standard the motivation is an appeal to man's gratitude for God's love.

The effect of this is going to be felt in more churches this year than ever before in our history . . . and it is going to result in more than increased dollar income. Wherever people begin to give of their income in relation to their gratitude for God's love, it invariably follows they give also of themselves. Their spiritual lives are deepened and the life of their Church is enriched. The appeal to support a budget is left behind in favor of the "more excellent way."

This leads to the second trend, which is use of a decidedly spiritual emphasis in Every Member Canvass literature and training aids. Where congregations are concerned with stewardship in its deepest sense, they see the Every Member Canvass as one of man's opportunities to give tangible expression to his gratitude. The

canvass is presented not as an irrelevant secular episode in the religious life of the parish, but as a completely normal part of Christian education. It becomes the money part of what the parish has been teaching all year about all life.

Together the National Council executives and many diocesan promotion chairmen have longed to see this kind of philosophy grow in the Church. We rejoice to see these trends. For the past several years all the literature prepared by the National Council has been based on the need of the giver to give in relation to blessings received.

The materials for 1957 wear a new dress, but are based on an old idea. So old is the idea that it is presented without apology, but rather with a firm belief that these materials could be based on no more firm a foundation. The two foundation stones on which the 1957 Every Member Canvass is built are the Bible and the Book of Common Prayer.

The theme of the Canvass, *Faithful Stewards of Thy Bounty*, is taken directly from the prayer entitled For Faithfulness in the Use of This World's Goods in the Prayer Book (page 599). The art theme which runs through all the literature is based on the experience of the boy who turned

continued on page 26



that's what missions means, the Church doesn't believe in missions, either. But there's a new look in the approach here, too. The Church today is concerned not with missions, but with its one great Mission, its ministry in Christ's name to all people everywhere. We know what this



ministry means in our own parish—we know what it means in our lives. But there is more to the Church than our parish. There's our diocese, the United States, the rest of the world. The Church's Mission is a ministry of God's love to everyone by modern methods and with modern approach.

The Church Speaks to the World

WORLD COUNCIL OF CHURCHES DEMONSTRATES UNITED FAITH
AT CENTRAL COMMITTEE MEETING IN NEW HAVEN, CONN.

By the Very Rev. William S. Lea

ONCE again the World Council of Churches has demonstrated that the Faith which unites Christians around the globe is stronger than the forces and the opinions which divide them. The tenth annual meeting of the Council's Central Committee held July 30-August 7 at the Yale Divinity School made New Haven for a while the capitol of the non-Roman Christian world.

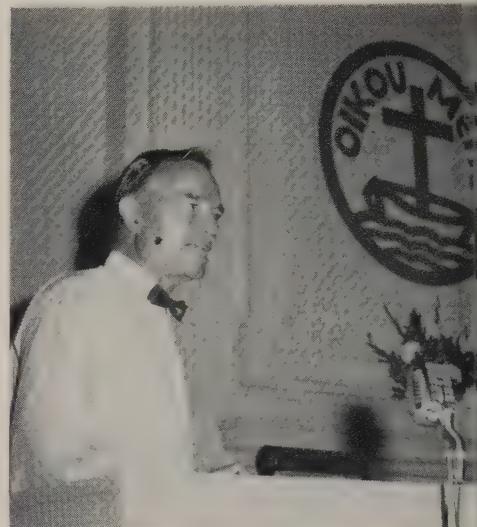
The Central Committee, which meets annually and is composed of ninety representatives from the 165 member Churches of the World Council is the policy making body between meetings of the Assembly which are held every sixth year. To this committee the administrative responsibility is delegated and through it the Orthodox, Anglican, and Protestant Churches can speak to the world on the great issues of our time.

What are the great matters which occupied the minds of the committee members who came to New Haven from every continent and who represented no less than nineteen different

families of Churches? The subjects discussed ranged nearly the entire field of world concern. The basic tensions which trouble the nations were dealt with openly and honestly.

The fundamental question at the New Haven meeting was: How shall the Church speak to the world in such a manner as to bear effective and authentic Christian witness and at the same time show clearly that the Christian Gospel is relevant to the world's deepest problems?

Early in the meeting the Archbishop of Canterbury (see page 23) touched off the discussion by suggesting that to point out the central Christian convictions is better than to offer concrete advice. The debate which followed indicated how sharply divided the members of the Committee were between those who felt that the Church should and could pass judgement upon the par-



LAYMAN Charles P. Taft of Cincinnati acted as consultant from Episcopal Church

ticular issues of the contemporary world situation and those who felt that while the Church should always proclaim basic moral convictions, Churchmen as Churchmen alone were not competent to advise the world on specific political and social issues.

In a discussion which lasted more than two hours many different opinions were expressed. Differing with the Archbishop were such men as Bishop Hans Lilje of Hanover, Germany, and the Rev. Peter Dagadu, of the new state of Ghana in Africa. "Isn't there something like courageous thinking?" asked Bishop Lilje. He emphasized that the danger in merely stating the principles is that what is usually produced amounts to little more than "shallow generalities." Mr. Dagadu called for a

Formerly editor of Episcopal Churchnews, the Very Rev. WILLIAM S. LEA is Dean of St. John's Cathedral, Denver, Colo.



PRESIDING BISHOP, the Rt. Rev. Henry Knox Sherrill, one of six World Council Presidents, addresses Central Committee. Committee also heard reports on response to appeal for relief funds last November: \$771,390 was given for Hungarian and Eastern European Refugees and Inter-Church Aid by Churches large and small, rich and poor, in almost every part of the world.



ARCHBISHOP Michael of the Greek Archdiocese of North and South America (left), one of six WCC presidents, dines with Archbishop of Canterbury, Bishop and Mrs. Sherrill (backs to camera)

"straightforward and direct approach of a militant Church."

Charles Taft, acting as a consultant from the Episcopal Church, cautioned the church leaders against making pronouncements without first securing the advice of experts. Mr. Taft said that he considered the neglect of this one step to be one of the most serious faults of Churchmen. He made it clear that he favored "moral indignation" only when it was "based upon a thorough understanding of the facts."

Despite these differences, the Central Committee spoke with a clear, and united voice on several matters of urgent concern throughout the world. The nations were called upon

to stop the testing of nuclear weapons, for example, and strong statements were issued on racial tensions, although it was reported that progress in this area was one bright spot in an otherwise dark picture. A draft plan for integrating the work of the International Missionary Council with the World Council was commended to the Churches for "study and prayerful consideration."

More than once during the meetings the Western nations were challenged by members of the Christian Churches of Asia and Africa to return to the great Christian and liberal traditions upon which they were founded. One Asian delegate asserted that one of the most persistent criti-

cisms of the West in his part of the world was that Western people do not live up to their ideals in the conduct of their international affairs. That such a discussion could take place in an atmosphere of trust and confidence is evidence of the freedom with which those who agree in Christian faith can disagree with and criticize each other in Christian charity.

Here in this meeting of the Central Committee was evidence indeed of "the great new fact of our time," that the Churches of the world are learning to work together in unity. Here was demonstrated the great Christian concern for the world's deepest needs and the ability of the Churches to co-operate in serving worldwide needs together. Here was the voice of the Church speaking boldly on the worldwide issues of our time. Here was an example of top laymen and clergy of many different lands and traditions acting together in Christian unity.

In summary, the tenth annual meeting of the Central Committee:

URGED that governments conducting nuclear weapons tests "should forego them at least for a trial period, either together or individually, in the hope that others will do the same, a new confidence be born, and foundations be laid for reliable agreements."

REQUESTED that the Churches should

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EPISCOPALIANS attending WCC meeting include (left to right) the Rev. Gerald Gilmore, New Haven; the Rev. Roderick French, New York; Leila Anderson, NCCC; the Rev. Raymond Maxwell, WCC; Canon Wedel of Washington; Mrs. Maxwell; Bishop Dun of Washington; the

Presiding Bishop; Douglas Bushy, National Council; the Rev. W. A. Perkins, WCC; Donald Bolles, NCCC; Mrs. Pusey; President Pusey of Harvard; Henry McCorkle, *Presbyterian Life*; Elizabeth Palmer, World YWCA; the Rev. James W. Kennedy, New York; Helen Turnbull, WCC

Nature Demands Her Due

CHURCH WORLD SERVICE RUSHES RELIEF TO FLOOD-STRICKEN KYUSHU

AS I walked across the large plaza in front of the Tokyo Railroad station, looking forward to my return to Fukuoka on the Island of Kyushu after attending a meeting in Tokyo, I casually thought of buying *miyage*, (coming home presents) and perhaps treating myself to an Italian dinner. . . . but my eye was suddenly caught by the headline of the evening paper. *Miyage* and Italian food were swept from my thoughts as I read that heavy floods in western Kyushu were wiping out towns and cities, leaving thousands of people homeless and hundreds dead.

My first move was toward a telephone booth to call the Rev. Hallam C. Shorrock, Japan Director of Church World Service, the worldwide Christian relief organization to which the Episcopal Church contributes through the General Church Program and the Presiding Bishop's Fund for World Relief. A few months before I had been appointed one of the Kyushu CWS representatives and I wanted to know how I could be of help.

I learned from him that a shipment of ten thousand pounds of milk, butter, and clothing had already been prepared for distribution, and one of the Japanese airlines had offered to fly the goods to Fukuoka the next day. Welcoming my offer of assistance, he told me that I could help distribute the relief goods, and suggested that perhaps the U.S. Air Force, which has a large base near our home, would assist. Only airplanes could be used since railway lines and roads had been washed out by the floods. I knew the Base Commander of Itazuke Air Base on Kyushu, and he assured me by phone that the base would co-operate as much as possible.

At the crack of dawn on the next morning I met Mr. Shorrock and Kentaro Buma, Associate Director of

By the Rev. Donald E. Bitsberger



Center of Isahaya four days after river inundated town

CWS, at Haneda Airport in Tokyo, and Ken and I took off with the relief supplies for Itazuke Air Base. We did not know exactly what was happening in the flood areas since the first reports were confused, but we knew that at least forty thousand homes had been flooded, and the death toll was mounting steadily. Communications were practically non-existent and to send a helicopter would have been useless since the rain was still falling. But the Japanese Self-Defense Forces stood by, ready to transport the first CWS supplies by truck, rebuilding the roads as they went if necessary. Nothing would stop them from delivering this now-precious cargo to the afflicted areas. Our work was just beginning. Thirty inches of rain—more than the

total annual rainfall in some parts of the United States—had fallen within twenty-four hours in the cities of Isahaya and Omura; and casualties totaled nearly five thousand. Epidemics were a possibility and long-term rehabilitation and assistance were a certainty.

The day flew by in a flurry of telephone calls, arrivals of relief goods, and hurried conferences. Thanks to the generosity of the Air Force a truck convoy carrying food, blankets, and medical supplies was organized for a trip early the next morning, Sunday, into Kumamoto, a city just across the bay from Isahaya and Shimbara. The latter is the site of the Shimbara Rebellion in 1638 in which probably thirty-seven thousand Christians were put to death, mark-

• MR. BITSBERGER has been an Episcopal Church missionary to Japan since 1954.

ing the end of Christianity in Japan until slightly less than one hundred years ago. Now, the Church was there again, but there were no guns, only great needs and the resources provided by Christians throughout the world to meet these needs.

At daybreak we left for Kumamoto, driving in a jeep over badly damaged roads. We transferred the relief goods into the care of the prefectural authorities, and went to one of the worst hit areas, a few miles from Kumamoto. The waters had receded in most places. The people were trying to dry their bedding, clothes, and even their removable straw-mat floors. The streams were clogged with debris which had once been houses, and in many places the water stood several feet deep in rice fields and was, ironically, retained there by dikes which had been built to keep the waters of the bay out. On the steep hillside, where little houses nestled along the bottom so that the precious land in the valleys could be used for farming, there were two long, deep gashes; landslides had wiped out the trees, houses, and the people who lived there.

We returned to Fukuoka just in time to meet a special flight of Northwest Airlines carrying more than twenty thousand pounds of CWS supplies. Earlier in the day Air

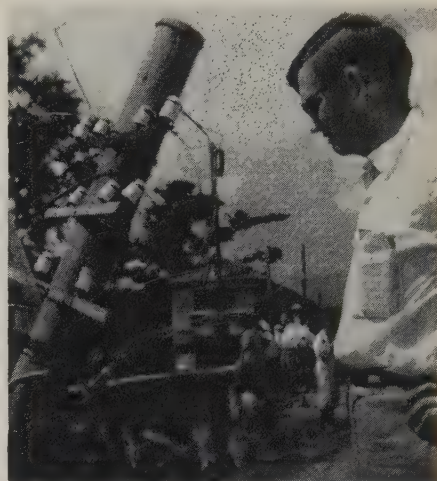
Force planes from two other bases had flown many more thousands of pounds to an air strip near Omura. Supplies were becoming adequate and our next job was to visit the areas concerned to check on the actual distribution of the goods.

Early Monday morning we flew to Omura from the Air Base. The view of the conditions of the Omura-Isahaya area from the sky made the damage at Kumamoto seem insignificant. Every stream had become a torrent and near the streams the thin layer of top-soil and the rice which had grown in it had completely disappeared. Houses were toppled, rubble was strewn everywhere, and here and there we could see families still sitting on their roof tops.

I could not help thinking that Nature, which has been so generous in bestowing beauty upon Japan, consistently demands her due through natural disasters. And the two—beauty and disaster—are strangely related to one another. The beautiful mountains which rise straight out of the tiny rice fields, all too frequently topple down on the inhabitants below. And the streams, so essential in a rice culture, race from their banks and wipe away the little paddies which sit on the mountain slopes in hundreds of irregular steps.



Self-Defense Troops unload CWS clothing



Mr. Bitsberger inspects damage at Isahaya



Isahaya flood victims receive first aid

Moreover the earthquakes and the volcanoes are reminders that we pay a high price for the hot spring baths which dot the islands, and the rainfall, which assures us a constant supply of flowers, sometimes comes too suddenly and too heavily.

At Omura we transferred to a helicopter for the trip to Nagasaki. This city, which many consider one of the most charming in Japan, was for many years Japan's only window on the world. It has also been the only place in Japan where a substantial proportion of the people are Christian. As we arrived I noticed that we are landing at almost the exact place where, twelve years ago, our Air Force had dropped the second atomic bomb. Now the Air Force was here working under the direction of the prefectural authorities, to aid damaged areas.

In Nagasaki I visited the American-sponsored Atomic Bomb Cas-

continued on page 25



INDIAN fisherman is confirmed by Missionary Bishop of Alaska. Church must help Indians adjust to new way of life with coming of commerce.



Monkmeyer

OPEN country a few years ago, suburbia today. . . . Wherever new factories or new houses are built a new constituency develops for the Church.



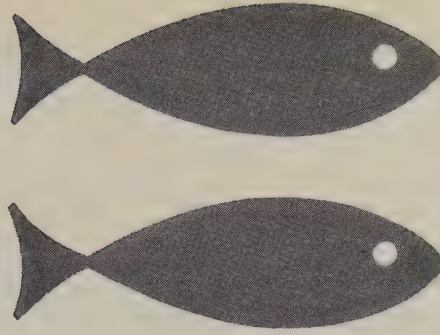
Gendreau

REMOVAL to suburbia occurs from country as well as city. While Church goes where the people go, it must still maintain the parishes they leave behind.



Ewing Galloway

CHURCH has purchased property on outskirts of modern San Juan, Puerto Rico. As other metropolitan areas develop, Church expansion must follow.



Faithful Stewards of thy Bounty

BLESSED with great material strength, entrusted with the sacred heritage of Christian knowledge, mindful of our debt to our missionary fathers who dared to move forward at any risk to find for us our inherited treasures, we must move forward to carry the good news to the King's household, the whole of His created world.

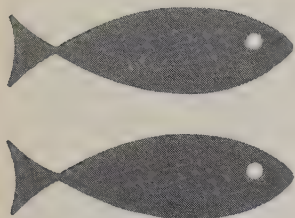
Of first concern is the Programme of the Church, and you will note that we have used the old-fashioned spelling because the Programme can never be complete without *me*, the individual, and if I am deleted, something is lost from the composite picture of united democratic interest and action. No Every Member Canvass is possible unless I, the individual member of Christ's Kingdom, have *my* personal share in it. Program without *me* can be very impersonal, but Programme with *me* as the guiding rudder, emphasizes the importance of individual responsibility in the whole work of the Church.

As we face the future and recognize the vast opportunity for service in Christ's Kingdom, we must not measure the quantity of our endeavor by what we have done before. The world's need and the world's peril call for a renewed and deepened devotion to the Person of our Lord, a more consistent obedience to His great Commission, *Go ye into all the world and make disciples of all nations*. We have no choice but to obey.

Therefore ours is the task to see first what needs to be done and then proceed to do it, using as our gauge, not the standard of the past but the vividly imagined and enthusiastically accepted pattern of the future.

A REPORT OF THE JOINT COMMITTEE ON PROGRAM AND BUDGET

No Choice But to Obey



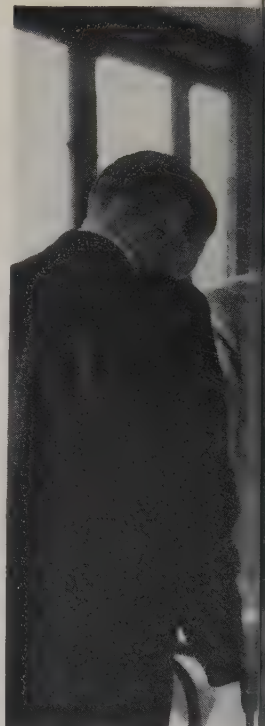
OURS is a democratic Church. The National Council members who determine the policy under the direction of the General Convention, and its officers who carry out these policies, are your representatives. The operation of the Church's Mission should be the concern of every member of the Church.

I would emphasize the totality of our commitment to Christ. What we are all the time, not only in the Church, but in business, at play, in the home—all this belongs to Christ if we are truly His disciples. This commitment is to the parish and the diocese, but it also is to a worldwide cause. We have the time, the ability, the numbers, the financial resources to do so much. As of old, He whom we call our Lord and Master says, "Follow Me." As we respond may be measured the strength of the Church.

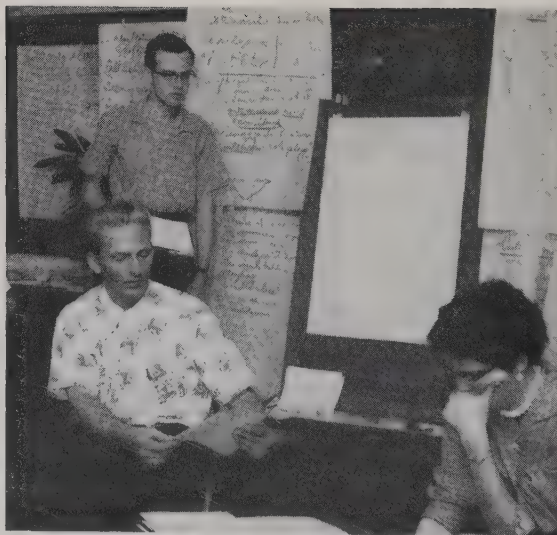
THE PRESIDING BISHOP



INDIAN WORK is center of new Division of Racial Ministry. Church also encourages work among



GRACE is said in refectory overseas implements Church also encourages and



Episcopal Church Photo

CREATIVE activity at Epiphany Day School, Honolulu, offers children opportunity for self-expression, provides healthy link between Christian teaching and their own daily lives. Christian education reaches adults, too. At right, women church workers participate in summer training session at Windham House, New York City.



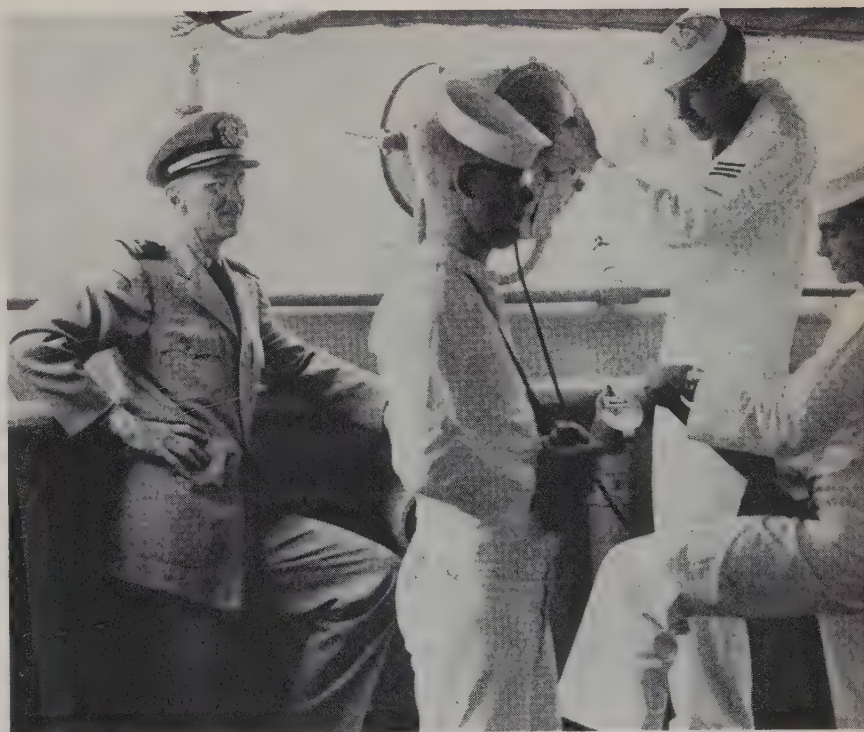
g Navajos of Arizona and Sioux of South Dakota. The
ates the American Church Institute for Negroes and is
dians, Spanish-speaking Americans, and Orientals.



school in Porto Alegre, Brazil. Whole program of educa-
sting and training national leadership for Church. The
asure of self-support in each missionary district.

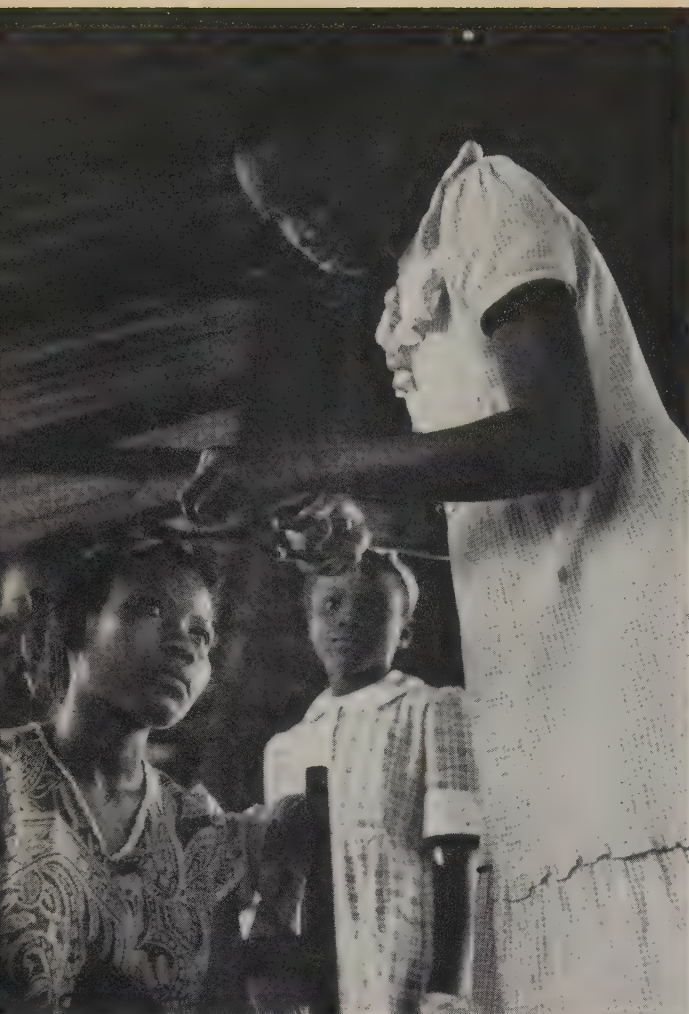


CROSS exchanged by Missionary Bishop of Panama Canal
Zone and British Bishop of Honduras symbolizes transfer
of Honduras, Guatemala, and El Salvador to American Church.



U.S. Navy

NAVAL CHAPLAIN chats with three men from home diocese.
Military chaplaincy has become increasingly important perma-
nent ministry embracing both servicemen and their families.



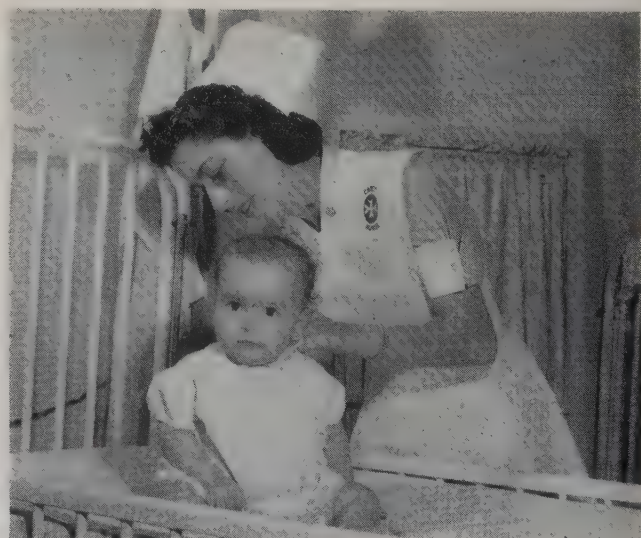
Griff Davis from Black Star

PREPARATIONS for commencement at Julia C. Emery Hall, Bromley, Liberia. Graduates often go on to Episcopal High School at Robertsport, and thence to Cuttington College, Suakoko, which trains teachers, clergy, agriculturalists, government leaders.



COLLEGE STUDENTS remodel Canterbury Association headquarters. Most campus populations are assimilated into local parish. The best missionaries to the unchurched on campus are the students, themselves, the faculty, and the local parishioners.

MISSIONARY work is the task of the whole Church and is carried on in missions, in parishes, in dioceses, in church institutions. It should be present at every place where there is even one Christian person. Everyone who has a living, vital, joyous relationship with God must share that experience. Wherever this sharing is present, the missionary work of the Church goes forward. So there may be a person with a Mission, groups of persons with a Mission, a Church with a Mission. The sum total of this sharing is the missionary work of the Church. Without this sharing we can be persons, groups of persons, organizations, but we cannot be Christians and we cannot be a Christian Church, we cannot be *faithful stewards of thy bounty*.

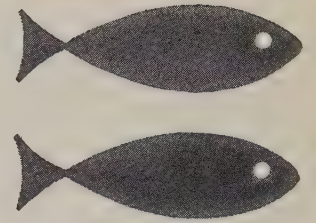
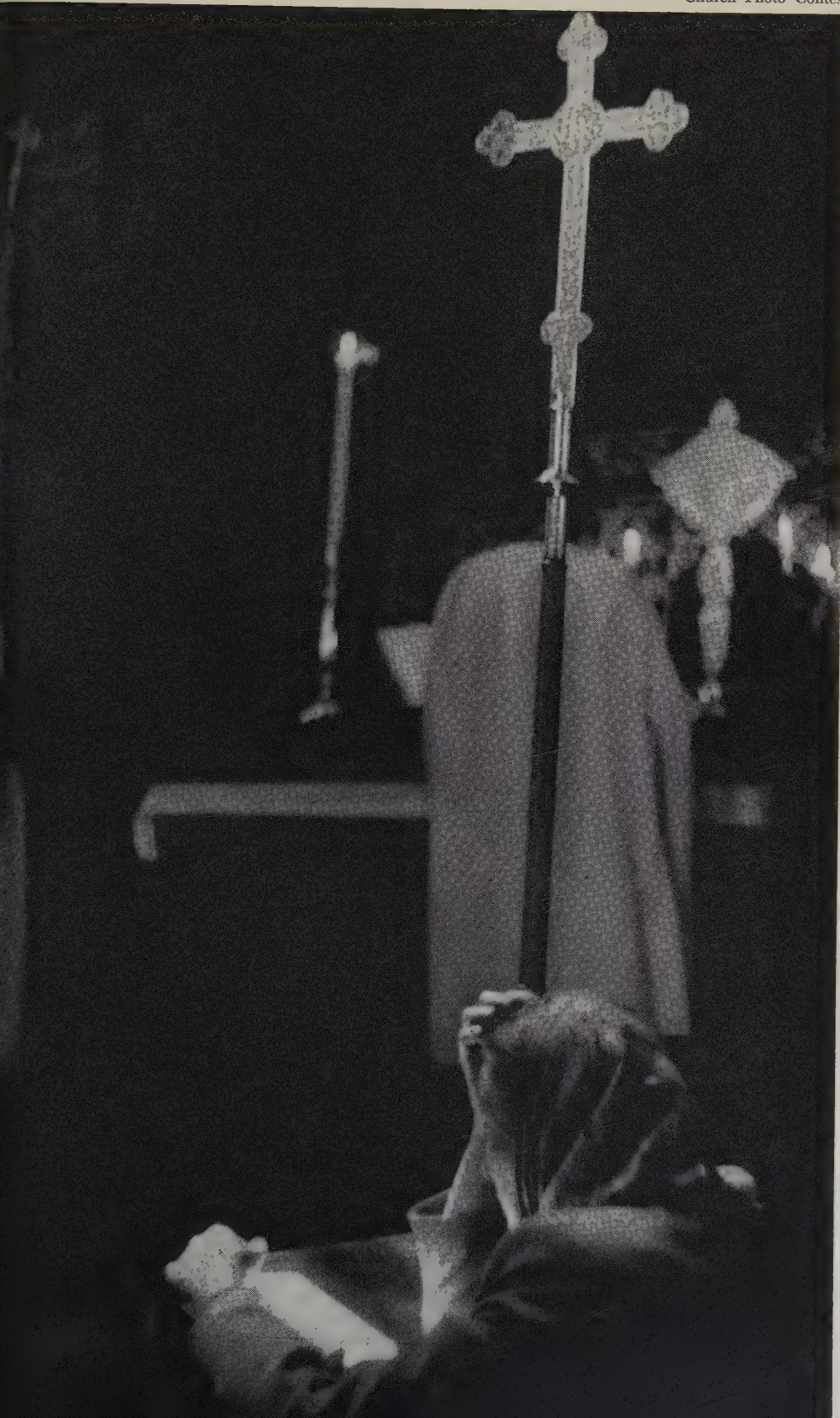


Three Lions

NURSE at St. Luke's Hospital, Ponce, Puerto Rico, has special ministry. Another St. Luke's Hospital, in Manila, is being rebuilt to provide modern medical services. In Japan, famed St. Luke's Hospital, Tokyo, has been returned by U.S. Army to Japanese Church.

The Strength of the Church

Church Photo Contest



Christ Church,
Mexico City



THE BIBLE NEW AND OLD

Small, hand-turned finger-phonograph developed by American Bible Society, will bring the Gospel to illiterates around the world. Premanand Mahanty, General Secretary of the Bible Society in India, who has supplied twelve recordings in the Marathi language, tests the phonograph with the Rev. Gilbert S. Darlington, Treasurer.

Below, colonial clergyman at reconstruction of Jamestown, Va., where first American parish was founded 350 years ago, shows student Indian Bible printed in 1658 in Cambridge, England.



BIS

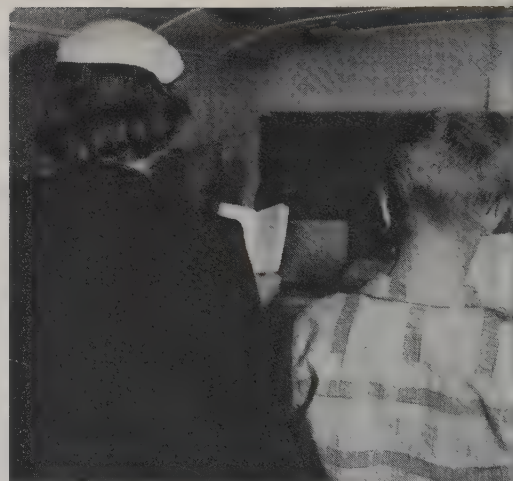
CANTERBURY CONGREGATES

National Canterbury Association's first Study Conference, August 28-September 4, at the University of the South, Sewanee, Tenn., was attended by more than four hundred college students, faculty, clergy, and women workers.

Richard Swartout, University of Delaware, new NCA chairman (below) holds coke clutch with outgoing chairman, Harry Bowie of Hobart College (left), and former chairman, Douglas Hutchings of Virginia Theological Seminary, conference chairman



Episcopal Church Photo



RURAL ROADSIDE CHURCH

Wayside Hymnal and recorded music are used by members of the Parish of the Good Shepherd in mobile chapel, a remodeled transit bus, which serves as church for more than six hundred scattered people in North Dakota



UTO ON OKINAWA

Nazareth Kindergarten at the Church of St. Peter and St. Paul, Naha, Okinawa, was built with funds from United Thank Offering

YOUR CHURCH IN THE NEWS



BUSMAN'S HOLIDAY

The Rt. Rev. Frank A. Rhea, retired Missionary Bishop of Idaho, receives pointers on the art of growing bananas during his three-month stay in Colombia, where he has volunteered to take care of two missions during the furlough of the priest-in-charge.



BRAZIL BUILDS

The Rev. Silvano Rocha Filho participates in cornerstone-laying at new Church of the Redeemer, in Porto Alegre, a growing city in Southern Brazil

Happiest Room In the School

By Bernice K. Jansen

ONE of the students at St. Stephen's School, Manila, wrote a composition calling the library the "busiest and happiest room in the school." Much of the credit for its popularity and usefulness goes to Sylvia Lo, the resourceful librarian who speaks and reads three Chinese dialects, English, and Tagalog, an invaluable asset in a tri-lingual school.

Many books have to be replaced each year, for the high circulation is hard on them. The school library budget takes care of this, and thanks to friends, the Church Periodical Club, and the United States Information Service, there are sixty-three magazines in three languages in the library. The boys love to send away for advertised samples, the girls copy styles and use the recipes. Even during the vacation months the library is open for reading and study.

• A missionary in Japan from 1930 to 1940, Miss Jansen was appointed to the Philippines following World War II and is a teacher at St. Stephen's School.



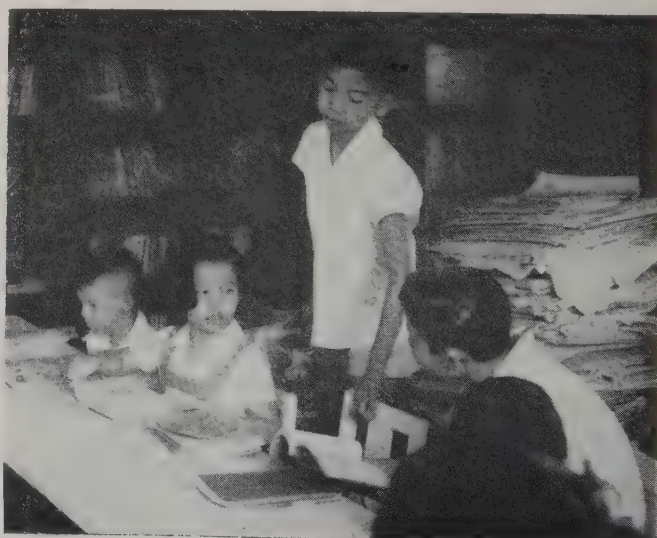
THEIR VERY OWN for a short time, the children take great pride in having library cards and eighty per cent of them take books home



PARENTS and graduates are welcome to use the library from 7:15 a.m. to 5:30 p.m.



BROWSING is a favorite pastime of the youngsters during bi-weekly periods when the children can select books and hear stories



CROWDED constantly, eighteen hundred students have access to five thousand volumes, and the junior tables are not safe from invasion

THERE are few experiences in life that are more stimulating than to talk with a truly great man. I recently had that exciting and extremely delightful assignment. I interviewed for some national radio programs the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury and Primate of All England, while he was in this country attending the Central Committee meeting of the World Council of Churches, New Haven, Conn., July 30-August 7. Many people still remember him as the resplendent and able clergyman who performed the marriage service for Princess Elizabeth and the Duke of Edinburgh and who later crowned her Elizabeth II, Queen of England,

ABILITY AND WARMTH

An Interview With the Archbishop of Canterbury

By the Rev. Dana F. Kennedy



ARCHBISHOP (right) and Presiding Bishop (left) chat informally with the Rev. John Mackay, president of Princeton Theological Seminary at World Council of Churches Meeting (see page 10).

amid the pomp and circumstance of the ancient service of coronation.

His Grace, as head of the Church of England and titular leader of the Anglican Communion throughout the world, is an interesting figure. Wherever he goes, he is in great demand by the Church for he is a colorful, farsighted, and forthright person. I have been happy to discover that newsmen and Radio-TV broadcasters consider him a "hot" (newsworthy) personality. The national public is interested in what he says and what he does.

The most immediate impression which I had of the Archbishop is the gracious kindly warmth of the man. He has a habit of pushing his steel-rimmed spectacles high on his forehead and just beaming kindness and cordiality.

My second impression is his humility. (Arthur Godfrey rather spoiled this word, but it is the only one that fits.) He stands on no formality nor does he seem to see need to prove the greatness of his office or of himself. Both are self evident to Churchmen and non-Churchmen alike.

Another impression that came shortly after the others is his ability. Nothing seems to escape his notice nor is there any doubt that he can and does know how to deal firmly and with dispatch with problems and persons.

An over-all impression is his humor which is wonderfully his own. As the old saying goes, "It isn't what he says, it's the way he says it." I can

continued on page 27

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Freely we have received; freely let us give.

Stir up, we beseech thee, O Lord, the wills of thy faithful people: that they who have freely received of thy bounty, may of thy bounty freely give; through Jesus Christ our Lord. Amen.



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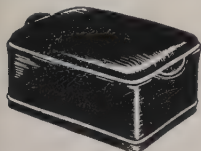
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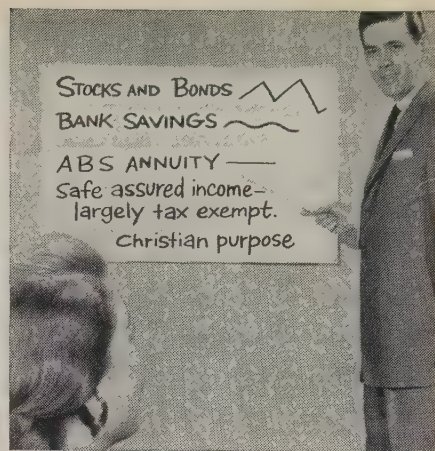
continued from page 13

ualty Commission. They had also
come to the aid of the needy in the
floods, and had provided large quan-
tities of medical supplies. CWS de-
pended upon their doctors for in-
formation regarding additional
needs, and I wanted to get in touch
with them immediately. I met Dr.
Nikolas Janovski who helped a great
deal in the relief work, and later I
learned that part of his appreciation
for the work of the Church World
Service was that CWS made it
possible for him to come to the
United States several years ago as a
refugee from his own country, Yugo-
slavia.

Tuesday, I was in Isahaya, inspect-
ing the distribution with Mr. Shor-
rock. The city looked as if it had
been bombed. Cars were overturned
and wrecked, houses had collapsed,
and there were piles of mud and
debris everywhere. The water had
been twelve feet deep in the center
of town, and the mud, three feet
deep in most places, had seeped into
every corner of the houses. The flood
came so quickly that many could not
escape. The dead wore watches
which were stopped at 10:22 When
the levee in the city broke, debris
piled up against three bridges, form-
ing three dams in the midst of the
city. Now the people were bravely
and grimly trying to clean up
what remained and begin their lives
anew.

Though we were tired and de-
pressed when we returned to
Fukuoka, we remembered those who
were so much more tired and de-
pressed. But we were grateful, too,
because at a time of need the
Churches, through the Church
World Service, were found ready and
able to meet some of these needs.
The CWS relief goods went espe-
cially to young mothers, to the ex-
pectant, and to little children. Every
day Isahaya alone was attempting to
feed twenty thousand people, and
we were impressed by the size as
well as the quality of the relief
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The task of distribution and recon-
struction had just begun, but we
were proud that we had been privi-
leged to play a small part in the
early stages of this relief.



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The Power of the People

continued from page 9

his five loaves and two small fishes over to Christ. Passing through the hands of Christ the boy's meager supply became the much by which the multitude was fed. This seems to be a great lesson in Christian stewardship. Our little, turned over to God, becomes the much by which the multitudes of today's world are spiritually fed.

In a few weeks most parishes and missions throughout the length and breadth of our land will be conducting Every Member Canvasses. Many of these canvasses will be just one more step in the Church's year round teaching of what it means to be *faithful stewards of God's bounty*. The canvassers will be people who are themselves committed to tithing or proportionate giving.

These canvassers will not be going out as salesmen to call on other members of their congregations. Rather they will look upon their calls as friendly, in the parish, visits to help their fellow Christians decide how much they shall set aside for God's special purposes. They will not attempt to tell those on whom they call how much to give. They will not pit one member against another with pace-setting standards. Rather they will be talking with Christians who are concerned with their stewardship of all life and who at this particular season want to express their gratitude to God for His boundless love. In the parish or mission where this is the tone of the Every Member Canvass the Church is on the way to overcoming the problem of too few doing too much and too many giving too little. For here is a congregation where the people feel they can never give enough of their time, talents, financial resources, or even of themselves to adequately express their gratitude for what God first gave to them. And, of course, they are right.

• Mr. REINHARDT is Director of the National Council's Department of Promotion.

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God's Checkbook

continued from page 7

nothing makes real sense. This is the way of confusion, and the result of confusion is anxiety and fear, the sickness of our time and culture.

But the man who lives in accordance with the fact of God's ownership stands on solid ground. He has built his house on the rock and the winds and storms cannot make it come crashing down.

SOME promise that a man who gives a certain share of his income to Church and charity will reap a rich reward in material gains. His income, they say, will actually increase so that in the end he will be better off financially than he was before he began to give. There is no evidence that God has entered, or ever would enter, into such a transaction, a deal whereby God borrows the money and later repays it as a very attractive rate of interest.

That is not the way it works. The blessings that come to a good steward are of a far deeper kind. He may or may not be well off financially. But he inevitably possesses something far more precious: a life ordered in the way that makes a man truly secure in mind and heart.

For his relationship with God is based on the truth about God and about himself: God is the owner of all, man is God's agent. The checkbook a man keeps, like the very life he lives, is not his own, but God's.

If an agent carefully manages a piece of property for the owner a rapport, even a sense of affection, often develops between the men. As time goes by the diligent agent develops in himself a peace of mind about his job that lets him get on with it efficiently and without nagging worries and doubts.

So it is when the owner is God and you are the agent. And it concerns all life, not solely making a living. It is a relationship with Almighty God, not with a benign boss; a relationship in which peace of mind becomes the peace of God that passeth all understanding, which is the greatest blessing there is.

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Ability and Warmth

continued from page 23

understand now why so many stories are told of his quips. They almost symbolize an outlook on life. His faith and his calm and even view on the tumult of heated problems on which he is called to express himself or to render decisions are intertwined with an objective and humble attitude which expresses itself as humor.

When we got down to the business of the interview, he answered my questions without equivocation and with great thoughtfulness.

Mr. KENNEDY: *Would you like to give us your views on the outlawing of nuclear weapon tests of a major nature—i.e. the A Bomb, the H Bomb, etc?*

THE ARCHBISHOP: Yes, the common sense answer is of course that like many other horrors in life, the H Bomb, the A Bomb should be abolished altogether, but you can't in this world isolate little bits of great problems and deal with it. The problem is the use of force by one nation against another, and until that problem is settled, it doesn't matter all that much what particular weapon of destruction is used. You have got in a difficult world, where every problem is a political problem,

continued on page 28



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Ability and Warmth

continued from page 27

to take the problem as a whole and not think of it as one terrible difficulty and deal with that by itself. This is no defense of atom bombs at all.

MR. KENNEDY: *Would you say, as has been released here in the United States so often of late, that there was a serious religious revival taking place in the world today?*

THE ARCHBISHOP: I speak to facts and the facts are I don't know about the rest of the world. I do know about England. There is an immense revival of interest in religion. There is no more popular subject of English life than religion. It is no longer taboo. Quietly but surely there is an increase in the churchgoing population and an increase in the depth of sincerity and conviction in the hearts of the church people. Still we do find people behind times—talking as though the churches are all empty, but they are not.

MR. KENNEDY: *Is there any connection, do you think, between the atomic tests and this revival—i.e. that more people are turning to religion in the face of mass total destruction?*

THE ARCHBISHOP: No, to turn to religion as the only way to getting out of the atom bomb is not a high motive. What is the motive? People are finding that the religion of materialism, getting more and more of the same, is unsatisfying and so empty. They are turning to Christianity because they think there is something in it.

MR. KENNEDY: *Your Grace, many people often ask why we have so many different religions and Churches—all of them in the Christian world worshipping the one God. Why don't we combine them all into one great religious faith?*

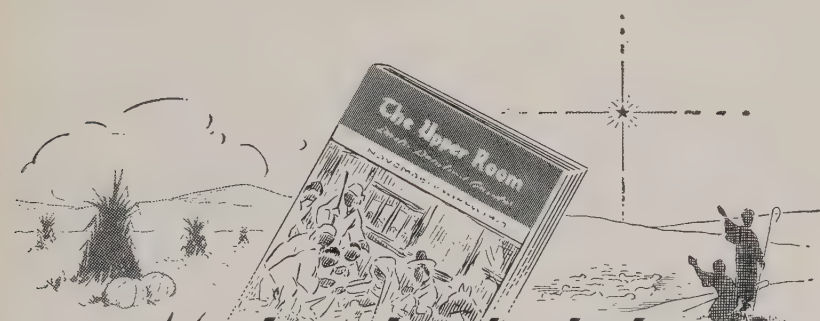
THE ARCHBISHOP: The Christian religion believes that God is personal. It is not an ideology, theory, idea, nor a 'faint pink smell.' God is a person and He has revealed the utmost of himself that he can in Jesus Christ. If that is your religion, you can't say, "Why not muddle up with other people?" If they believe with you, you go with them, but this cannot be creative of the true religious spirit unless they share the belief that in Jesus Christ man sees the utmost of God that he can really know.

Why so many Christian Churches? Simple—each has a small bit without the whole thing. They will only get the whole thing when they come into a fellowship in which God has revealed himself in the person of Jesus.

MR. KENNEDY: *Your Grace, that also brings up another topic that is to be discussed here at the meeting of the World Council of Churches—race relations. Would you care to briefly outline your viewpoints on this major problem?*

THE ARCHBISHOP: I think this is simple. God is personal. What matters in each individual is his personal integrity, and the one duty laid upon every man is to respect the personal integrity of others. As soon as you come to this realization you will find the only way to tackle the race problems is courtesy. Every man is not

continued on page 29



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Ability and Warmth

continued from page 28

like another. We are all not equal. He made us different personalities and we must learn to live in the love of God. No solution can violate the integrity of an individual.

MR. KENNEDY: *Your Grace, have you any basis for conclusion on the success or failure of Billy Graham in England?*

THE ARCHBISHOP: His campaign was a success and failure. Success because it did as much in that country as you can expect it to. It created talk. It was a failure because on the fact alone of his talk trying to build a religious revival, it couldn't; it takes more than just one person talking. Many people came to the churches, but now you find the results as not being very strong. He did well as far as he went. You couldn't expect him to do more.

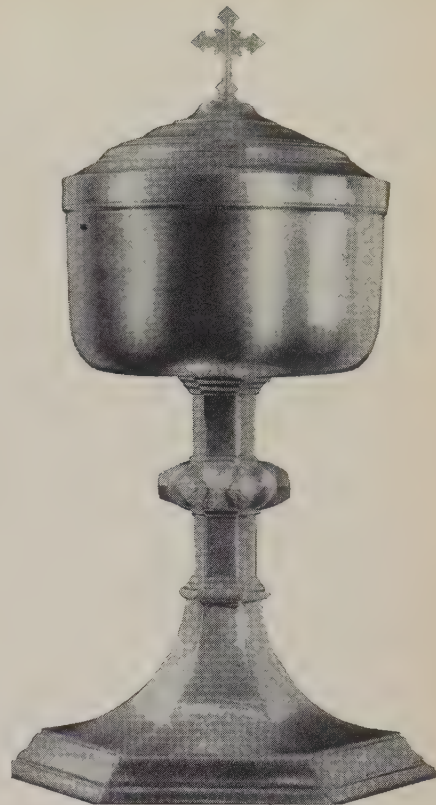
MR. KENNEDY: *Do you feel as though there will be anything discovered during the International Geophysical Year that might upset our present religious structure, beliefs, or theologies?*

THE ARCHBISHOP: No, the International Geophysical Year deals in physical things which are not our scale of measurement. We measure by quite other things. I don't believe it will produce anything which much alters good human usages. The Christian view is that God made all. If it alters anything, it will be bringing use closer to understanding God—not farther away.

MR. KENNEDY: *Your Grace, have you any general message you would like to leave with us?*

THE ARCHBISHOP: Keep cool. So long as you keep cool spiritually and physically, you can tackle anything.

Mr. Kennedy's interview with the Archbishop is 13½ minutes in length and copies of the recorded tape for broadcasting purposes are available at a small charge upon request to the Division of Radio and Television of the National Council, 281 Fourth Ave., New York 10, N.Y.



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Church Speaks to the World

continued from page 11

communicate this statement to their governments and that the statement be communicated to countries in which the Council has no member Churches (i.e., Russia and China).

VOTED to secure for a three-year period a "competent consultant" who "could help the Churches help one another more effectively in the field of racial and ethnic tensions." Essentially a field worker, the consultant "would spend a large part of his time visiting a small number of areas."

REAFFIRMED its Evanston stand declaring that "segregation, based on race, color, or ethnic origin is contrary to the Gospel and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ."

ASSURED Churches, and individuals within the Churches, who are wrestling with problems of "inter-group relations" that prayers and sympathies of their fellow Christians in all parts of the world are with them in

Churchmen in the News

continued from page 5

breakfast speaker at another church, or to talk tithing from someone else's pulpit. He has touted one-tenth giving in far-afield parishes, addressed laymen at Kenyon College, met with convocations in the Diocese of Harrisburg, Pa., and Central New York. "Have cassock plus silver cross from Bishop: Will Travel" (translation: I am a lay reader) accounts for further absences from Cranbrook.

But Mr. Connelly is familiar with the insides of more than Episcopal churches. His family moved from Philadelphia to Chicago when he was three, and did some neighborhood hopping thereafter. It was their custom to send their children to the nearest Protestant Sunday school, so, Mr. Connelly reports, "At one time or another I have been a Lutheran, Methodist, Baptist, and Christian Scientist." In 1939 he settled down, was confirmed, and served as vestryman at St. Mary's, Park Ridge, Ill., until he went into the Air Force.

With marriage came round-col-

their efforts. Offered all possible aid to member Churches which are seeking to bear witness against racial segregation.

EXPRESSED thanksgiving for improvement of race relations in many areas and "rejoiced" in those instances where "devout pastors and laymen, some at the risk of economic status and even of life, had exercised wise, patient, and persistent witness in this crucial issue."

RECEIVED the draft plan of integration of the World Council of Churches and the International Missionary Council and commended it to the Churches "for study and prayerful consideration." Earlier in the meeting Orthodox leaders had expressed fear of the union, saying that they had not envisioned "supporting Protestant missionary activity" at the time they joined the Council.

INSTRUCTED "the Executive Committee to arrange for a study to be made of problems of religious liberty arising in Roman Catholic and other countries." Earlier the Central Committee had reaffirmed its stand on religious liberty and requested the WCC officers and staff to support its member churches in all situations where the liberty of the Churches is politically or otherwise infringed or imperilled.

AGREED to hold the next World Council Assembly in 1960 at the University of Ceylon, at Peradeniya near Kandy, Ceylon, and its next Central Committee meeting next summer at Nyborg Strand, on the Coast of Denmark.

The World Council had proved again that it can be a real force in the life of the contemporary world.

lared relatives. Mrs. Connelly, who is also her husband's business partner, is the daughter of the Rev. Canon Charles L. Ramsay, who has been a priest in Michigan for more than fifty years. For a brother-in-law Mr. Connelly has the Rev. Allan Ramsay, secretary of the Diocese of Michigan.

NEIL H. McELROY, who received the Presidential nod in August to replace Charles E. Wilson as Secretary

of Defense, is active at the Church of the Advent in Cincinnati, Ohio. President of Procter and Gamble, Mr. McElroy arrived via the promotion department route, has applied some of his advertising know-how to boost parish campaigns over the top. It's appropriate—P. & G.'s initial product, Ivory, was named by an early Episcopalian executive from a verse he heard read at Morning Prayer—Psalm 45:8.

SEVEN years ago a pert little Chinese Churchwoman named Doris T. Nieh did some resourceful persuading and wangled an exit visa from the Red government. Her sights were set on a degree in journalism from Iowa State, the college she'd picked because classmates at St. Mary's Hall in Shanghai had told her mid-Westerners were friendlier than other Americans.

Miss Nieh is still loyal to the Hawkeye State, but today she is in New York, holding her own in a tough, competitive field predominantly male—free-lance photography. She got into it almost by accident—by buying a bargain camera—but she has turned out to be a pace setter. She is the first girl photographer to cover a basketball game in Madison Square Garden and the first to photograph a Rose Bowl football game.

- The Rt. Rev. HENRY KNOX SHERILL, Presiding Bishop, has agreed to serve as honorary chairman of the development campaign for General Theological Seminary, which will be launched later this year. The campaign goal is approximately \$3,500,000, which will be spent on new buildings for the one hundred and forty year old New York seminary.

- Among five deacons ordained at Trinity Cathedral in Pittsburgh last June was the Rev. CHESLEY KEARLEY, who is sixty-two years old. Mr. Kearley was formerly a plant foreman of the Aluminum Company of America.

- Chaplain to Episcopal students at Oklahoma A & M, and priest-in-charge of St. Andrew's Church, Stillwater, Okla., the Rev. RICHARD C. ALLEN, has been appointed to the

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Sacrificial Thank Offerings...



As war-damage restoration projects, the American Church Building Fund Commission undertook the rebuilding of St. Augustine's Mission, Agawa, and St. Bede's Mission, Panabun-gen, in the Philippines.

In these succeeding years, the members of these Igorot missions have been making thank offerings to extend the Commission's service to the Church.

These are in truth real sacrificial offerings; for example, "270 bundles of palay (unthreshed rice); 20 ears of dried corn; 6 bunches of green onions; 2 kilos potatoes; 4 cabbages; 2 bundles of string beans; one egg." Not much, perhaps, by the dollar standard, but very great indeed in appreciation and in the desire to help the building needs of their Christian brothers elsewhere.

Today, the Commission can meet only a fraction of the appeals for building financing. Its Permanent Fund must be greatly enlarged.

If every Churchman will donate the equivalent of a bundle of "rice"; a basketful of "vegetables"; a few dozen "eggs" annually, it will not be long before the fund is brought to the point where it can render adequately the service which the Church seeks of it.

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Churchmen in the News

continued from page 31

staff of the National Town-Country Church Institute at Roanridge, Mo., where he will be in charge of local Church and Community Affairs. As vicar of the new mission, Church of the Redeemer, at Roanridge, Mr. Allen will become the first Institute staff member to devote full time to parochial work.

• The three-year-old Overseas Mission Society has appointed the Rev. A. THEODORE EASTMAN as full-time executive secretary. Mr. Eastman has been priest-in-charge of Trinity Mission, Gonzales, Calif., since 1953. . . . ETHEL M. ROBINSON, who served the Missionary District of Puerto Rico from 1924 to 1950, first at the Colegio San Justo, San Just, and later at St. Luke's Hospital and School of Nursing, Ponce, died, July 27. . . . The Rt. Rev. WILLIAM L. ESSEX, Bishop of Quincy, has submitted his resignation due to age, effective in May, 1958.

• F. EDWARD LUND will be inaugurated as seventeenth president of Kenyon College on October 1. President of Alabama College since 1952, Mr. Lund was born in China, where his parents were Episcopal missionaries.

• THE full, dramatic impact of the Jamestown story has been captured in a seventeen-minute moving picture in color and sound which may be rented from the Audio-Visual Division, 281 Fourth Ave., New York, N.Y. *The Founding of Jamestown* revolves around the Rev. Robert Hunt (FORTH, April, page 9), who brought the Church of England to America 350 years ago.



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